1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

755 patella. One is allowed to burn completely; when the other is half-consumed the sufferer destroys it with a pinch and throws it away, telling it to carry off the pain. The dry bark of the black sage is used for this, chewed and shaped into conical pellets. One informant showed me some prepared from the sage-brush bands used by mourning women and deposited in the trees, which he had gathered. Another informant denied that such bands alone are used.

Rheumatism is also treated with skunk grease rubbed into the affected part and the flesh of the animal eaten.

Earache, deafness, and hemorrhage of the ear are treated by the application at night of poultices of cooked wild parsnip root.

Toothache is kima'dj p'an, ant eats, or literally dŭt anama'sx. It is so called because on breaking an extracted tooth they find in it a little worm with a black head, believed to be the larva of the ant, which has been eating the tooth. The sufferer rests his aching face on a stout stick, a paddle for instance, while he sleeps. Some one strikes the paddle a sharp rap; the sleeper is frightened and the aching gone. Pat Kane ascribed this to the Klamath marsh-Williamson river division (ă'ukekni) alone. The river-mouth people's (du'kwakni) method is to chew a bit of rotten fish, holding it on the aching tooth. The cure of the Pelican bay group (gu'mbŏtkni) is a cautery over the spot "breaking the tooth." Nancy denied the last two methods. Teeth are never extracted.

751 The Klamath used dog flesh in order to avoid smallpox (gotḳ!ŏks, erupting) on at least one occasion. This was during a winter before the birth of my informants, now in their seventies. Many died because they had so few dogs. Ordinarily dog flesh is avoided, but on this [177] occasion the flesh was eaten and the grease rubbed on the body. Considering the date[155] it may well be that this was a cure learned from French half-breeds on the Columbia.

278 For mumps, the root of a plant called sḳŏmsḳŏtkgla'ks is rubbed on the swelling. (This waist-high plant grows near the river, is blue topped, with large green leaves.) Mumps has no native name because of its recency.

For colds the root of the yayo'ḳak plant, found in the mountains, is chewed and swallowed. A poultice of this is also applied to a swelling, then covered with pitch.

[175] [93]

[155] Powers states that about 1847 smallpox killed 150 Modocs (Tribes of California, 254). This is the widespread epidemic of that date which led to the Cayuse uprising against the Whitman mission in southeastern Washington (Hodge, Handbook of American Indians, 1:224). Taylor mentions its presence on the Humboldt and Bear rivers, Nevada, prior to 1853 (Taylor, Oregon Bound, 147, 155).

1: Spier E-4,5 (1925-1926) 1930
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figs. 1–3). When returning in the fall, they take canoe as far as Kirk, storing the vessels in the lake bottom there until the next season, and packing the rest of the distance to their craft on the middle river, some twenty miles distant.

A similar seasonal migration of the Klamath falls group takes them to Barclay spring and Modoc point on the lake front for the spring fishing. Crossing the lake to dĕ'ktcō·ks, they leave canoe and march by a well-defined trail to Wocus marsh for the lily-seed harvest. At the end of their stay, they sink the canoes used on the marsh in the water at woksa'lks, hide grinding slabs and similar articles in the juniper thickets, and retrace their way across the lake to Algoma. After gathering wild fruits there they return to the falls for the winter.[220]

When one considers that the countryside teems with a wide variety of animal life in summer, and the seeming abundance of seeds, roots, and fish, it is difficult to comprehend the change that winter brings. Yet outright starvation in winter must have been frequent. The constant refrain of Ogden, who visited the country in the winter of 1826, bears on the scarcity of game, the near approach to starvation, throughout the months his party was there.[221] Yet it is not incredible in view of the deep snows that cover the land, the thick ice on lake and marsh, when travel is at a minimum and fish can no longer be taken. Snow falls early, in November, and lies on the ground in exceptional years well into May. The early spring, when winter stores have run low, is the critical period. When the lake remains frozen unduly long and snow still falls, starvation sets in. Then horses are killed, and finally the hides or even dressed elk skins are roasted in their extremity. Nothing will induce them to turn to dog flesh.[222] When the snow leaves the prairies, they hasten to glean whatever roots have escaped the previous season's harvest. Then too a few trout may be had to eke out their subsistence.

Fishing

Fish, the primary food stuff, can be taken almost anywhere in Klamath territory, but the supply is more plentiful in some sections than in others. Williamson river is one; fish can be caught there the year round, but in many other streams they run only in the spring.

[220] Compare Gatschet, 1:xxix.

[221] Elliott, The Peter Skene Ogden Journals.

[222] This has served as a specific against smallpox, however.

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10

Kalapuya settlements in the vicinity of Oregon City, and induced them to be regulated by the same rules as were the Nez Percés and to appoint a single paramount chief. A disaffected Indian from The Dalles, however, subsequently joined the party as it was making its way homeward and provoked a quarrel in which those favoring the Agent's proposal were slain.[13]

While these events were taking place, the Klamath country was again being visited, at first by occasional parties whom the Indians watched unseen. In the years 1844-45 a mixed party of Walla Walla, Spokane, and Cayuse, under the Walla Walla chief, Piupiumaksmaks, passed through the Klamath region en route to California to buy cattle. In 1843 and again in 1846 the Klamath were visited by the explorer, John C. Frémont. In his earlier visit, the martial captain, in order to quell "the treacherous disposition, which is a remarkable characteristic of the Indians south of the Columbia," fired a round from his howitzer over Klamath Marsh. Although his action was scarcely calculated to allay the suspicions of the Indians, he was shown the same courtesy as had been extended Peter Skene Ogden years before. A village chief—the father of David Hill—and his wife came out to meet the party and guided them east toward Summer Lake.

Frémont's second entrance, in 1846, was less fortunate. In that year, moving up from California, he passed through Modoc country and thereafter up the west shore of Upper Klamath Lake, where he was attacked by a party that had followed him from the southern end of the lake. Three of his Delaware Indians were slain. Although his attackers probably were from the Klamath Falls tribelet, Frémont's reprisal was directed instead at a village of the Lower Williamson group. Neither women nor children were spared in the attack. The slaughter left a legacy of hatred that did much to draw some of the Klamath into the Molala war.[14]

By the time of Frémont's second visit to the Kamath country, the Indians of Oregon had been sorely stricken. Diseases brought by the whites had ravaged the tribes of the Columbia and Willamette valleys. The Hudson's Bay Company had sought to assure a firm supply of furs in the country it controlled and thus to maintain just and amicable relations with the Indians; and many of its employees had taken Indian wives. It was now being

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10

[Klamath Reservation]

SEVEN

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Social Change

WITHIN LESS THAN TEN YEARS AFTER THE RESERVATION HAD BEEN established, two communities had developed. The one at the Lower End was composed primarily of Klamath, with a small number of freed slaves. Yainax was far less homogeneous. Near the subagency were the Upland Klamath and the Modoc, while some ten miles beyond lay Paiute Camp. With the beginning of stock raising, the fine grazing lands of the Upper End drew Klamath from the Agency side.[1] The Klamath Marsh settlements, formerly the area of densest concentration, had been abandoned as a winter residence in favor of warmer localities about Upper Klamath Lake. Although O. C. Applegate later intimated the move was caused by losses from smallpox and other introduced diseases,[2] the general advantages of proximity to Agency and Fort may also have recommended it. Settlements on the Lower End now clustered about the Agency and upon the lower course of Williamson River. Only a scattering of houses extended along the Sprague as far as Lilu's seat at Kawumkan Springs, approximately ten miles above its mouth.[3] Beyond that point, almost thirty miles intervened between the two communities.

In their settlements, former foes were brought together: Pelican Bay and other bands on the Williamson, Klamath and Walpapi at Yainax. Band affiliations, which rested on kinship and long association, continued to be strong for some time even within the new settings. Thus members of the Pelican Bay band sometimes shared foodstuffs, and the claim that their parents stemmed from the same tribelet long provided a bond strong enough to enable one person to borrow from another. By the end of the period, however, band identities had been largely relinquished as peoples intermingled. In their place developed ties of varying